

And now, dear brethren, that the time has come, when the relations which have existed among us as Pastor and people for more than eight years must cease; what remains but that I should "commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among them who are sanctified by faith in Christ Jesus." "God is my record, (if I may reverently use the words of the great Apostle), how greatly I have longed after you all in the bowels of Jesus Christ, and thus I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of

righteousness which are by Jesus Christ unto the glory and praise of God."

"Only let your conversation be as becometh the Gospel of Christ; that whether I come and see you or else be absent, I may say of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. And may the God of peace who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep thro' the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ to whom be glory forever and ever. Amen."



# SUPPLEMENT.



JUNE, 1891.

GERMANTOWN, PHILA., PA.

VOL. XI, No. 8.

## FAREWELL SERMON.

[Published by Request.]

I COR. XV.: 58.

"Wherefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

S. JOHN'S, FIRST SUNDAY AFTER TRINITY, 1891.

It had not been my intention to say anything in reference to the fact that this is the last Sunday of my ministry in this place and among this people, but my personal preference has had to give way before the expectation of kind friends, who have taken it for granted that something besides the ordinary sermon would be given them. On this account it may not be amiss that a few words indeed, very few, should be spoken, and if they are largely of a personal nature the very circumstances of the case will be the best excuse for it.

The closing up of any period of life is a serious, a solemn thing. If the thought of the future fills us with dread, the thought of the past is not without a kindred feeling of awe. No serious man can look lightly at the past.

There are memories, recollections, visions, shapes, scenes, events, which are all invested with a solemnity of their own, because they have passed out of our hands and are part of the life history of each one. If this is so with the ordinary work of life, with men as they are engaged in the honorable ways of this world's business, it is specially so when a pastor of souls passes in review a few years record of work and priestly ministration. Under the best conditions such a retrospect is saddening and humbling. Well do we confess in our daily service that "we have left undone those things which we ought to have done, and we have done those things which we ought not to have done." It is the sense of short coming that gives the past a tinge of sadness and makes us cautious as to terms we use in speaking of it. And so it is dear brethren that I would speak of the years that

I have passed with you, first with a sincere acknowledgement of the failures and imperfections of service, of work imperfectly done and opportunities for good not always properly realized; of what should be an unceasing vigilance sometimes relaxed; of neglect of warnings and entreaties to the impenitent and the lost; all this and much more cries out for pardon and for that divine pity and mercifulness, which the Lord is ever ready to bestow upon those who make sincere acknowledgement of their fault and their failure.

But blessed be God for what has been done, "Not unto us O Lord, not unto us, but unto Thy name give the praise for Thy loving mercy and for Thy truth's sake."

Those of you who have continued with us from the beginning know that some advance has been made, that there has been an increase in numbers, in zeal, in reverence, in devotion, in financial strength, and I trust in good works. The growth of the Parish has never been rapid or in any way remarkable, but it can scarcely be denied that it has been gradual and steady, secure and after a healthful method. The indication of growth is generally shown by statistics, but I forbear giving those, lest any man should say that we have anything to glory of, and because after all none of us have done our best, for at the most we are but "unprofitable servants, we have only done that which was our duty to do." A higher appreciation of our responsibility and opportunity both on the part of priest and people, would enable us to give a better record than any we might show to-day. And yet my dear brethren, I may be pardoned if I point to a few features of the work



here which have been to me a source of special satisfaction, and in furthering which I have had the hearty co-operation of the whole Parish; and at a time like this I can with propriety, I think, speak in a way which at other times might be unbecoming. And first of all the beauty and heartiness of the services have always been a source of joy to me. To secure reverence and dignity and beauty in divine service is not an easy task. The diversity of taste in an average congregation, and the prejudices of people who have been brought up under different schools of thought, are always factors that have to be taken into account.

People as a rule have no conception of the hard position a Rector is placed in in adjusting the details of divine service so as to give no offence to any in the congregation. It requires a patience and consideration, and a suppression of self for which little credit is usually given. But in these respects I have been fortunate in securing the confidence and sympathy of you my people, and in my efforts to bring out the ritual that is the inherent right of the Church, I have met with your cordial support. Reverence and dignity have been the two objective points, and I do not hesitate to say that my anticipations have been almost fully realized in these respects, and that only a little remained to be done to have reached that point at which I should have been perfectly satisfied. I hope the people of this Parish have been helped in learning this, that there is a legitimate ritual of the Prayer Book, and that it tends to foster reverence and devotion, and is absolutely necessary to bring out the meaning of the Church's services, and to give true expression to personal and corporate worship. I do not mean by this a cumbrous and demonstrative and extravagant ritual, or a ritual that is made up of foreign ingredients, and does not readily adapt itself to the Anglo-Saxon mind, but a quiet, orderly, simple ritual founded upon the rubrics of the Prayer Book, and the natural and fitting accompaniment of its services. The proof of the wisdom of this line of action has been found in the increase of reverence on the part of the whole congregation; there has been a beneficial improvement in habits of devotion and in the conception of the true nature of worship. The idea of worship as

an offering has been realized, the common sacrifice of prayer and praise, on the part of the whole people, has taken the place of the crude notion of divine service as only a time for pleading individual wants. In this way a certain reality has been imparted to the services and they have been fragrant with the incense of true devotion. That even a truer and deeper realization of the value and the beauty of the Church's services may be reached is my earnest prayer, but I am grateful myself to have shared in the advance that has been made, and to have been helped and uplifted by the beautiful service which we together have offered here to our Father, Redeemer and Sanctifier. We know not what the future may have in store for any of us, but it can hardly be that I shall ever again know what it is to worship in a house of God where the services are more helpful and devotional, and where it will be possible, the better to "worship the Lord in the beauty of holiness."

And there is another matter for which I am grateful for my ministry here; and that is in the successful working of what is called the free Church system. It has been possible here for all conditions of men to freely worship as brethren, without the conventional distinctions of class and station and wealth and education, which are current in the world. In this and in other free Churches we have undoubtedly the Church as God intended it to be. There are great problems before the Church waiting for solution, but among them all this one of bringing in the poor in this world's goods into the Church is the foremost, and the first step towards that is to make every Church free to every worshipper. This is not a time to set forth the merits of this question, but I cannot help but be thankful that I have learned by experience to appreciate and to value this system, and to see how it meets the wants of the people. Here the rich and the poor can meet together with the common thought that "the Lord is the maker of all;" here the bonds of human brotherhood can better be realized and the virtues of sympathy and kindness can be exercised. It is one of the frailties of our nature that we are prone to depreciate one another, but the free Church is a corrective of much of this and keeps fresh before one's mind the

intrinsic respect and honor that every man owes to his fellow, and that sense of brotherhood which the Christian has in the Person of the God-man, Christ Jesus. The Church never can realize her mission when she preaches to the rich as such, or to the poor as such, but only when she has both before her as one congregation, meeting together without a thought either of their riches or their poverty. The need is not for Churches for the rich, or Churches for the poor, but Churches for God's children of all classes, where all will come together on common ground, in the Fatherhood of God and the brotherhood of Christ.

It is here where the priest of God learns his truest lessons; where he leads the worship of poor and rich alike; where he gives to them the same life-lessons, the same sacraments and the same blessing, and where he goes in and out among them with the same idea of service and the same desire to do them good.

Here he learns to know the sorrows of the rich and the sorrows of the poor, and the joys and blessings of both, and how that deep down in the hearts of all God's people there is the same humanity, the same hopes, the same longings and aspirations, the same human heart. These are great and helpful lessons to have learned, and for which a priest can be devoutly thankful. So he can truly say with S. Paul, "I have coveted no man's silver or gold or apparel, nor held men's persons in admiration because of advantage." So brethren amid whatever imperfections of service I have been ready to minister to all alike, and the most helpful lessons and the most lasting impressions to my own good, have been gained from getting down past all the outward crust of earthly distinctions and finding there the soul itself in its simplicity and its reality. So the good that I have been able to do for others has been little compared to what I trust others have done for me. The lessons of patience and forbearance and trust and resignation and faith and Christian love and gentleness and meekness which have been gathered from sick beds and bereaved homes and where the blows of earthly misfortunes have fallen, have been a ten-fold compensation for the little that under God I have been able to do.

There are blessed memories of saintly souls here and in Paradise, that I shall carry with me as an inspiration and an incitement to better work, wherever my sphere of labor may be.

And now brethren what shall we say of the future. I trust that foundations have been laid here sure and strong for a large work in the time to come. Those who have preceded us in this holy office were wise men and true, noble men of God, the fruits of whose labors we have enjoyed. Each of us in turn has to pass on the work to other hands and ask God to bless it and to prosper it. The workmen come and go, but the Church goes on forever. God in His Providence calls upon us to sunder ties that are precious and which cause a rude shock to our affections, but we know that He orders all things for the best, and that "all things work together for good to those who love Him."

He bids us gird up our loins for new work and new experiences, forgetting the things which are behind and pressing forward to the things which are before. When changes come and He asks us to sacrifice something that we hold dear, and to give up old associations or old friends for new, He puts before us the thought of work still to be done for Him, of fresh energies to be exerted in a new sphere, and He says to us as we think fondly of the past, "be steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." No work for Him is in vain; it may be under new conditions and with new leaders and even under new methods, but it is His work. So my brethren let there be no discrimination in the work or influence of this Parish. Rally round him who shall be my successor with sincere sympathy, hearty co-operation and generous support, and hold up his hands in every good work that he shall devise. In proportion as you give him this, will his work for God's glory and the souls of men be successful. Give him I pray you of that confidence and sympathy and affectionate co-operation, which you have so generously, so ungrudgingly bestowed upon me, and which I trust will make his Rectorship as mine has been, a period of unbroken happiness, blessed with harmony and peace.



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# THE VOICE.

"Prepare ye the Way of the Lord"

NOVEMBER 1891.

GERMANTOWN, PHILA., PA.

VOL. XII No. 1.

**Church of Saint John the Baptist.**

Main and Mehl Streets, Germantown.

THE REV. GEORGE WM. LINCOLN, RECTOR.

ORGANIST AND CHOIRMASTER.—Samuel Wood-  
cock.

CRUCIFER—Elmer Tobin.

SERVERS.—Messrs. Walter Loveland, James Why  
and William H. Moore.

ALL SITTINGS ARE FREE.

## CALENDAR AND SERVICES.

Nov. 1. All Saints' Day, 7.30, 10.30; 7.30 P. M.  
Nov. 8. 24th Sun. Trinity, 7.30, 10.30; 7.30 P. M.  
Nov. 15. 25th Sun. Trinity, 7.30, 10.30; 7.30 P. M.  
Nov. 22. Sun. bef. Advent, 7.30, 10.30; 7.30 P. M.  
Nov. 29. 1st Sun. Advent, 7.30, 10.30; 7.30 P. M.  
Nov. 30. St. Andrew, 7.30 A. M., 5 P. M.  
Dec. 6. 2d Sun. Advent, 7.30, 10.30; 7.30 A. M.

## HOLY COMMUNION.

Low Celebrations every Sunday at 7.30 A. M.,  
and also every Saint's and Holy Day at the same  
time.

High Celebrations at Mid-day on the First  
and Third Sundays in each month, at which  
service every worshipper is expected to remain  
until after the Recessional.

## OTHER SERVICES.

Sunday School and Bible Classes at 3 P. M.  
Even Song, Wednesdays at 8 P. M., and also  
on Friday and Saturday at 5 P. M.  
Office of St. Martha's Guild in the Church at  
10 A. M., on Thursdays.

## CHURCH COMMITTEE.

Nov. 7. Misses McCall and Hergeisheimer.  
Nov. 14. Miss Almira Crout, Mrs. Besselievre.  
Nov. 21. The Misses Haines.  
Nov. 28. Mrs. Willcox, Miss Maud Crout.

## OUR PARISH.

Why should not every member of this  
Parish be proud of those things that per-  
tain to her well-being and be ready and  
willing to further by every honorable  
means her welfare, with all the devotion  
and self-sacrifice peculiar to those in past  
ages as well as in this who hold "the Faith  
once delivered to the Saints?"

It is far more easy to tear down than to  
built up, and if those who belong to this  
Parish are unfaithful to the Church which  
calls them her children and confidently  
looks to them for their fervent prayers and  
substantial support and receives the same  
only in a half-hearted manner, how can  
our Parish prosper?

The Church is not a congregation of per-  
sons with pet schemes as to the manner of  
conducting the worship of Almighty God,  
for did she allow in this day the puritan to  
dictate, we would have no surpliced choir,  
no choral celebration, etc., which we are  
quite certain none of our parishioners  
would care to give up. Indeed vested  
choirs have, we regret to say, become quite  
fashionable, although the Church in which  
the first surpliced choir presumed to sing  
had all the windows broken by an indig-  
nant mob. If we are going to object and  
be critical ourselves at something sup-  
posedly Roman, would it not be just as  
reasonable to object to the Liturgy, to the  
robes of the priest, to crosses, to flowers on  
the Altar, for Rome has all these. Let us  
desire the prosperity of our Parish, and  
speak nothing amiss of those services or  
ceremonies or ornaments which serve to  
remind us of the worship of Heaven.

St. John's has had an honorable history  
in the past, and may her future be seered  
by no indignities on the part of her people.



## PARISH POINTS.

Have you subscribed.  
Don't overlook our advertisers.  
A couch is promised to the Parish.  
The Ladies' Aid wants more workers.  
The offertory for October was \$219.91.  
The seats in the choir have been altered.  
Services as usual on Thanksgiving Day.  
Never leave the Church before the benediction.

We need a few more thorough Churchmen as teachers.

THE VOICE enters upon a new volume with this number.

A parish paper should be a perfect mirror of parochial affairs.

A member of S. Luke's has given to the organ fund. Have you?

Special chairs are needed in the Sanctuary. A worthy memorial.

We are indebted to those who kindly aided in the preparation of the history.

A member of one of the guilds has not been absent more than three times in ten years.

The control and use of the new organ is in the hands of the music committee of the Vestry.

How much more useful and appropriate is a memorial in the Church than in a cemetery.

The Ladies' Aid visited Burlington on Thursday last and spent the day with Mr. and Mrs. Hibbard.

All Saints' Day is the Church's decoration day, when the graves of the faithful are strewn with flowers.

One of S. John's first choristers is now publishing a paper and is a vestryman of the Church in Harrisburg, Pa.

Special celebration of the Holy Communion for the Sunday School, early, on the third Sunday of each month.

The envelopes for the next six months are ready. It is expected that one will be filled each Sunday even though absent.

In order to complete the eleventh volume of this paper copies from November, 1890, to and including May, 1891, are desired.

Two parishioners deserve honorable men-

tion for doing the tedious work of preparing the envelopes for the next half year.

Mr. William J. Donegan has presented a stationary washstand in the toilet room. The Vestry acknowledged the gift with thanks.

From a suggestion of one of our parishioners the House of Prayer, Branchtown, will introduce on Christmas Day a vested choir of girls.

That no one save the sexton and those specially authorized by the Rector shall have keys to any part of the Church, was passed by the Vestry.

We are endeavoring to make the School session brighter by the addition of a musical service of versicles from the Prayer Book of the Church of England.

S. Nicholas Guild is very ambitious and contemplates inviting all the members of the vested choirs in Germantown to sing at their coming anniversary service.

S. Martha's Guild has furnished four complete sets of beautiful hangings for the Altar in past years, and is at work again on other ecclesiastical embroidery.

If we could only get that strange, unscriptural notion out of people's minds! After death the soul does not go directly to Heaven, but to Paradise, the intermediate state.

Memorial windows to Mr. Diehl were not given solely by Mr. Robert S. Smith but by a number of persons. We make this correction of a mistake in the third chapter of our history.

Apropos to the introduction of candles in S. John's an amusing incident might be in order. About six or seven years ago at the time when the Rode Screen used to be made of laurel, candles were placed thereon and being lighted by a vested chorister, made a peculiar impression upon a lady who saw in the raised arm and flowing sleeve of the lad, as she expressed it, the representation of an angel, and later caused her first grandson to be named after the person who lit the candles although she was not personally acquainted with the angelic chorister.

## THE VOICE.

*The Parish Monthly of the Church of S. John the Baptist, Germantown, Pa.*

Terms—Fifty Cents a year. The Sexton will supply all worshippers (with or without subscription money) on the Sunday after it issues from the press.

The Rector hopes that a copy may be found in every household in the Parish. Mr. Warren R. Yeakel is authorized to receive subscriptions and transact all business pertaining to THE VOICE.

## ALTAR LIGHTS.

The use of lights upon the Altar at the time of the Celebration is thought by many scholars to be as old as Christianity itself. It is certain however that they have always been considered accession to worship.

During the persecutions of the early Christians, the places of worship were underground and the services were held in secret so that the only light was from candles. It was in this way that the custom of using lights in the worship of the Church, especially at the time of the Celebration came to be.

S. Jerome who translated the Bible from Hebrew into Latin and who is mentioned in Article VI in the Prayer Book says: "Through all the Churches of the East, when the Gospel is to be read lights are kindled, though the sun is already shining, not to dispel the darkness, but a token of joy and as a figure of that 'Word' of which we read of in the Psalter." Saint after saint has mentioned candles, but there is no need to multiply quotations, for they would fill a large volume.

Candelabra are, by a recent decision of the Archbishop of Canterbury, and always been considered, lawful ornaments of the Altar, just as the Cross and the vases of flowers are. If one is right all are right and if one is wrong all are wrong.

The meaning of the two lights at the Celebration signifies that Christ is the true light of the world, and they represent His two natures—the Divine and the Human—both of which He bears at the right hand of the Father in Heaven. The other lights are lit around and about the Altar as a sign of spiritual joy.

Once candles were unknown in this country, but that was at a time when everything was at a very low ebb—the day of black gowns and evening communions and monthly Celebrations. Each year sees their adoption by many parishes so that Churches as staid and conservative as S. Peter's, Philadelphia, and old Trinity, New York, both have and use the Altar lights.

In introducing them into S. John's we are following the line of advance and progress for which the Parish has always been noted. Our former Rector boldly advocated them in a sermon among the things desired. The Vestry, too, have by unanimous consent of all those present at the regular quarterly meeting accepted them.

The Eucharistic lights are the gift of the faithful sacristan of the Parish, as a memorial of a sister now in Paradise. The other pair of candlesticks or the Vesper lights are the gift of another devoted member of S. John's, whose name is not to be known. They are also a memorial of the blessed dead and are to perpetuate a loved memory. Could anything be more touching and beautiful than these gifts on the great festival of All Saints, to commemorate those whose light once shone before men, but who now shine as the stars in the Paradise of God.

## PARISH POINTS.

Communions for the month of October were—Early, 90; Late, 83.

S. Mary's Guild proposes to hold a sale sometime this Fall the proceeds of which are to go to the Organ Fund. The members are working very faithfully and are deserving of the support of the parishioners. They would be very glad to receive orders for dusters and similar articles.

The additional names to the Roll of Honor for saying the Catechism are Bruce Hillyer, Edith Riggs, in Miss Wrigley's class; Flossie Beevis, Lillie Neill, in Miss Reid's class; Emma Smith, in Miss Cowperthwait's class; Walter Tobin, in Mrs. Reid's class; Louisa Riggs, in Miss McCall's class; and Frank Neill, in Miss Springthorpe's class.



**THE OBJECT OF A PARISH.**

The purpose for which any parish exists is a double one. In the first place it is for the object of celebrating the worship of Almighty God. The Church is a House of worship, and a temple of prayer where people can assemble, not as separate individuals but as the members of a body to worship God.

The Church does not exist to furnish pleasure and enjoyment to men, or to be a sort of social club even upon religious lines, but to give both place and opportunity to the soul of man to praise and honor and glorify God. So for any person to expect the Church to provide for their amusement and society, and then be disappointed because the Church does not, is very unreasonable. It is asking something of the Church which she was never intended to supply.

The other object of a Parish is the extension of Christ's Kingdom on earth. The Church is divided into numerous small parishes in order that the work may be carried on with greater efficiency.

The mission of a Parish is to do something to lessen the sin and suffering in the world—to help prepare the way of the Lord. If this is not done the Parish is simply not doing its duty and has no right to exist. So work should be the cry—work should be the aim of every soul.

There are abundant opportunities to be found here in the various organizations. The Ladies' Aid needs assistance in order to fulfil its purpose. S. Martha's Guild wants skillful needlewomen. S. Mary's Guild wants more instructors. The Sunday School needs teachers and faithful visitors. There is an abundant of work on every side. Who will volunteer? Who will devote time and skill and talent to the extension of our Saviour's Kingdom. Your Blessed Lord asks you personally "Why stand ye here all the day idle?" What is your answer? "The harvest is great but the laborers are few."

A parent's duty can never be done by the Sunday School.

**THE ORGAN.**

At last the new organ is finished and in place, nearly all the work upon it being new. Two new stops have been added—a salicional on the swell and a violincella pedal—which will add to its effectiveness. The arrangement of the pipes is also improved and thus give more room, so that if in the future, we have an orchestra they can be seated conveniently near the organ at the same time be hidden from view. Of the \$1000 asked for, the Rector has about \$700 in pledges. Three hundred dollars yet remains to be pledged and is not a very large sum for which to ask. Surely S. John's people have sufficient interest in their Parish to raise this small amount. Sums however small will be gladly received, for we know that some of our faithful ones can give but little. We desire to receive an offering for the organ from every communicant, old or young, according to their ability. Some have actually denied themselves to give and in proportion to their income have given largely. If you do not care to make your gift known put your offering in an envelope marked organ fund and place in offertory.

**THE FIRST IN THE VILLAGE.**

S. John's has ever taken the lead, acting upon the thought that if "actions speak louder than words" then ritual is the tongue of faith. S. John's was the first to introduce a surpliced choir at a time when such a step was deemed Romish. S. John's priests were the first to wear Eucharistic vestments. S. John's was the first to have Choral Celebrations and Evensong. S. John's was the first to carry a Processional Cross without any restrictions whatsoever. S. John's Vestry was the first to consent to the use of Altar Lights and to accept them as memorials. We hope that no backward step will ever be taken in the future as we are justly proud of our record in the past, and we believe that our prosperity was due in a large measure to our adoption of what are ignorantly called "Romish practices."

**"THE KING OF SAINTS."**

Revelations xv, ii.

King of saints forever  
Unto Thee we sing;  
Of all saints the Leader  
Of all saints the King.  
Thou their hope and glory,  
Thou their light and strength,  
Of all saints the Pattern  
And reward at length.  
In one blest communion  
With all saints of Thine,  
King of saints unite us  
In Thy love divine.

King of saints in sorrow,  
If earth's joys should fade—  
Thou art still the nearest  
'Neath the cross's shade;  
Here Thy saint's have gathered  
Love that never faints,  
Perfected through suffering  
Like the King of saints.  
So through earthly sorrows  
Which Thy saints attend,  
King of saints O bring us,  
Where all sorrows end.

King of saints triumphant—  
Every vict'ry won,  
Every sin resisted,  
Thine the pain alone;  
Thou their King was near them  
When Thy saints were tried,  
Thou their King didst help them  
Fighting by their side.  
Like Thy saints triumphant  
Be our onward way;  
King of saints O lead us  
Victors ev'ry day.

King of saints departed,  
In that land so blest,  
Where no sin can trouble,  
Where the weary rest;  
Rest, since life's long conflict  
For their King is past,  
Rest till they rewarded,  
See their King at last.

Yet the saints departed  
Still for us they care,  
King of saints, O hearken  
To their fervent prayer.

King of saints in glory,  
Who in raiment white,  
Cast their crowns adoring  
Round Thy Throne of Light:—  
Palms of victory waving.  
O'er the crystal sea,  
Wreathes of incense rising  
To the One in Thee;  
For that glorious worship  
With Thy saints above  
King of saints prepare us  
For Thy boundless love.

King of saints forever,  
Hear us as we sing,  
May we ever choose Thee,  
Thee alone as King;  
Ever strive to serve Thee  
As Thy saints have striven  
Till like them we follow  
Thee from earth to heaven:  
Then with saints forever  
We will Thee adore,  
King of saints forever  
Love Thee more and more.—~~Amen~~

**PATRON SAINTS.**

S. John the Baptist is the patron saint of Florence, Italy the home of Dante. He died A. D. 32. August 29th, is the anniversary of his martyrdom.

S. Nicholas is the patron saint of Aberdeen, Scotland and of Moscow, Russia, died A. D. 342. In England 376 Churches have been named in his honor.

S. Agnes, a virgin of 12 or 13, was beheaded at Rome under Diocletian, having refused to burn incense to idols, making instead the sign of the Cross.

S. Martha, according to tradition, went to Marseilles and gathered around her a society of devout women, leading them to a life of active ministration. A legend makes her victorious over a dragon that laid waste the country.



## ALL SAINTS.

November 1st the festival of All Saints, is the day set apart by the Church to bring before us the doctrine of the "Communion of Saints," as we recite over and over again in the Creed.

The term "Saints" includes not only the living, but the departed as well, those who have finished their course, having been delivered from the burden of the flesh and are in the Paradise of God awaiting the greater bliss of Heaven.

S. Paul, Hebrews xii, 23, writes:—"Ye are come to the general assembly and Church of the first born, which are enrolled in Heaven, and to the spirits of just men made perfect." This proves that the communion and the fellowship which the members of the Church have with their common Lord and with one another, is not broken by death, which is but the separation of soul and body. Nor does death separate the departed from the love of God, neither from the love of Christ, who does not cease to care for them because removed from our sight.

As we have communion with the Father and the Son, so have they; as "we look earnestly for the adoption, to wit, the redemption of our body," so do they; as fellow members of the same mystical Body, the departed with the living, long for the time when God's final victory shall be won, when we and they shall have "our perfect consummation and bliss in God's eternal and everlasting glory."

All Saints makes us realize that we, the living, are one in Christ with the blessed departed. They are nearer to Him than we are, they can enjoy more of the Blessed Presence than we possibly can in this world; they are, as it were in another room of the same house, while we are in the vestibule.

We can remember them in our prayers and devotions and we can readily believe that their intercessions, made in our behalf, have special force and efficacy. We are not alone, we are not separated from the Saints, but through our membership in Christ's Body—the Church—we are united to them and share with them the Blessings of God's grace.

## HISTORY OF THE PARISH.

## CHAPTER VI

**The Rev. Wm. Ely—The Call of the Second Rector—The Worst Parish in the Diocese.**

The Rev. William Ely contributes the following to the history of the Parish: "My connections with the Parish of Saint John the Baptist, was so brief that I have really very little to send you concerning it. At the request of Bishop Stevens, I took charge of the Church immediately after the death of the Rev. William N. Diehl, and continued in charge until the coming of the Rev. C. K. Nelson, 1876. I was obliged to give up the work in which I took a warm interest on account of the impaired condition of my eyesight and for the same reason I declined an election to the rectorship of the Parish which was tendered me. Although the number of parishioners at this time was unusually small, there were among them several who took an earnest interest in the welfare and growth of the Parish. Prominent among these was the late Mr. William Ashbridge James and his family, but I will not speak more particularly of them as you must know how much Saint John's Church is indebted to them. At the end of the year 1875, when I felt unable to remain much longer in charge of the Parish, I consulted with my friend Dr. William H. Vibbert, then Rector of S. Luke's Church to know if he could give any information about some young man who would be acceptable to the Church and who would successfully build it up and strengthen it. Dr. Vibbert wrote to the authorities of Berkeley Seminary, Middletown, Connecticut. They very warmly recommended the Rev. C. K. Nelson, Jr., late a student of that institution who had been ordained Deacon in September, 1875. He came I think early in 1876, and the result of his rectorship showed that our selection was a wise one. I have little or nothing to add to the above regarding myself. I have always taken a deep interest in the increase of the Church of Saint John the Baptist and trust it will

continue to prosper under the new Rector as it has done under Mr. Nelson and Mr. Vibbert."

WILLIAM ELY.

In the words of Mr. Nelson who wrote a short history of the Parish:—

"At the request of the Vestry, the Rev. William Ely, took charge of the Parish, most faithfully and effectually supplying the need at this juncture. He gathered together the scattered flock and until a Rector was elected discharged the duties of a Priest without compensation winning the high regard of the members of the Parish."

On the 29th of December, the Vestry acting upon the suggestion of the Rev. William Ely, (now Examining Chaplain,) who proposed the Rev. Cleland Kinloch Nelson, of Culpeper, Virginia, as well fitted to become Rector of the Parish and that he be elected.

After a general discussion, Mr. William Ashbridge James offered and Mr. Charles W. Otto seconded the following resolutions, which were unanimously adopted —

"RESOLVED, That the charge of the Parish be and is hereby offered to the Rev. Cleland Kinloch Nelson, Jr., of the Diocese of Maryland, at a salary of \$600 per annum.

"RESOLVED, That the Secretary pro tem. be requested to at once communicate this action of the Vestry to Mr. Nelson."

C. H. NEWHALL, Sec. pro tem.

When Mr. Nelson applied as Deacon, in November, 1875, to the Bishop of Maryland, for Parish work, there was some delay in receiving an answer. Which delay was most fortunate for S. John's, for during this time a proposition was made by the Rev. William H. Vibbert, of S. Luke's Church through the Rev. Professor Yardley, of Berkeley Divinity School, to Mr. Nelson, to come to his assistance and also take charge of the Church of Saint John the Baptist.

The recommendation (?) which Mr. Nelson had of this Parish, when he asked his Bishop's permission to accept the call, was that it was "the worst Parish in Pennsylvania," but the Bishop was finally induced to give him leave. Results show,

that something good could come even "out of Nazareth."

The following reply was received by the Vestry:—

CULPEPER, VA., Jan. 14th, 1876.

Dear Sir:—I beg leave to tender my acceptance of the election to minister in the Church of S. John the Baptist, Germantown, Pa., and to perform the pastoral duties thereof. In accepting your conditions, with those of the Rev. William H. Vibbert, I ask your earnest co-operation that the blessing of God may rest upon our joint and several labors. I have the honor to be your obedient servant and faithful

C. K. NELSON, JR.

Mr. Nelson entered upon his duties January 16th, 1876, and being still in the Diaconate, the Rev. William Ely continued the priestly functions, until the Rector's ordination to the Priesthood, in Holy Trinity Church, 19th and Walnut streets, Phila., by the late Right Rev. William Bacon Stevens, D. D., L. L. D., Bishop of Pennsylvania, on June 22, 1876.

If there be one day of the week above all others upon which a future priest should be born that day might well be the Lord's Day and upon this day, the 23d of May, 1852, Mr. Nelson was born, for surely there has been no mistake in his call to the sacred ministry of "the one Holy Catholic and Apostolic Church."

Mr. Nelson was educated at his father's school at Cobham, Albemarle County, Virginia, afterwards at S. John's College, Annapolis, Maryland, 1868—1872, where he took the degree of Bachelor of Arts, July, 1872. Studied theology privately and for a few months at Berkeley Divinity School, Connecticut. On the 19th of September, 1875, he was ordained Deacon by the late Bishop Pinkney of Maryland in the Church of the Ascension, Washington D. C.

Mr. Nelson assisted the Rev. E. Harwood, D. D., at Trinity Church, New Haven, Connecticut, in October, November and December, 1875 and the Rev. Rector of S. Luke's, Germantown, from January, 1876 to 1877, at the same time being Rector of S. John's [To be continued.]



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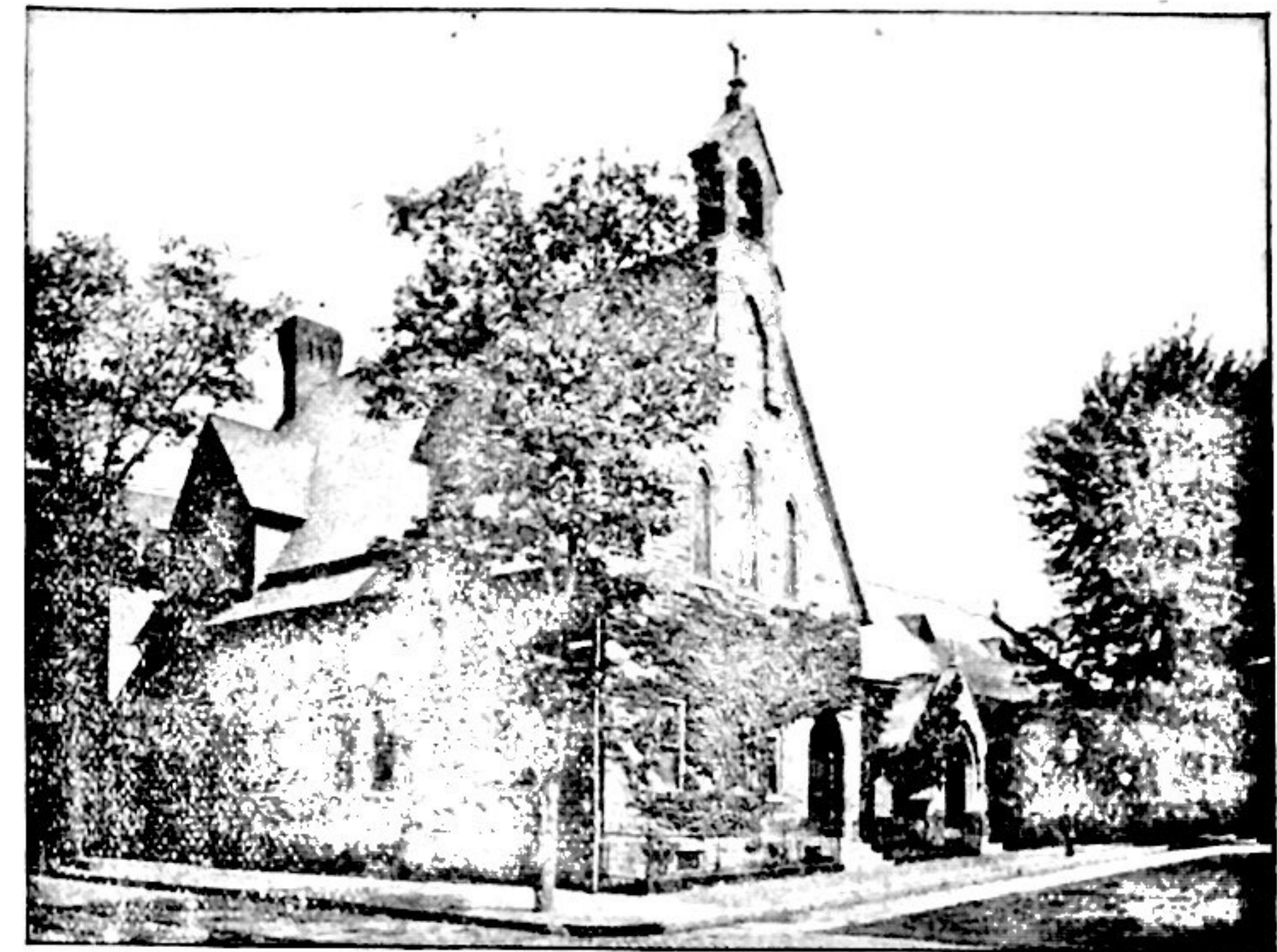
# THE VOICE.

"PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT."

Vol. XXI.

FEBRUARY, 1901.

No. 4



**Church of Saint John the Baptist.**

Main and Seymour Streets, Germantown.

RECTOR,  
**THE REV. HENRY RILEY GUMMEY, B. D.,**  
163 WEST PENN STREET.

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The work of the Parish is carried on wholly by the offerings of the people. The Rector will furnish envelopes to help those who desire to give systematically.

Sexton,



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GERMANTOWN

## Parish Directory.

## Vestry.

Henry Bristow, Rector's arden.  
Henry F. Darby, Accounting arden.  
James Why, Secretary.

J. H. Moore, Robert S. Smith,  
Alex. C. Knorr, Samuel Woodcock,  
G. Elmer Tobin, J. Herbert Schall,  
Joseph B. King, W. H. Wehner, M. D.  
E. M. C. Tower.

## Lay Reader.

G. Elmer Tobin.

## Organist and Choirmaster.

Samuel Woodcock.

## Crucifers

Milton Moore

and

Edward Christ.

## Servers.

J. H. Hillyer, Wm. H. Moore,  
J. Walter Tobin, Milton Moore,  
Edward Moore, Edward Christ.

## Sunday School.

Superintendent, G. Elmer Tobin.  
Secretary and Treasurer, J. H. Hillyer.  
Librarian, John T. Young.  
Pianist, G. Walter Braithwaite.  
Cornetist, Milton Moore.

## Infant School.

Teachers, Miss Eloise Tremain  
and  
Miss Katie Liddle.

## Bible Classes.

MEN'S BIBLE CLASS, The Rector.  
WOMAN'S BIBLE CLASS, Miss Byram.

## Societies

## St. Mary's Guild

(Tuesday Evening.)

President, Mrs. Samuel Woodcock,  
51 East Clapier Street.

## Guild of the Holy Child

(Saturday, 3.30 P. M.)

## St. Nicholas' Guild

(Tuesday Evening.)

President, Mr. G. Elmer Tobin, 59 Wister St.

## Choir

Choirmaster.....Mr. Samuel Woodcock  
(Full rehearsal, Friday Evening.)  
Candidates and Boys of Choir,  
Wednesday at 5 P. M.

## Services

## Sunday

Holy Eucharist ..... 7 A. M.  
Morning Prayer, 1st and 3rd Sundays 9.30 A. M.  
Holy Eucharist, (with Litany) 1st and  
3rd Sundays ..... 10.30 A. M.  
Morning Prayer and Litany, 2d, 4th  
and 5th Sundays ..... 10.30 A. M.  
Sunday School ..... 2.45 P. M.  
Bible Classes ..... 3.00 P. M.  
Evening Prayer ..... 7.30 P. M.

## Week-days

Holy Eucharist, Wednesday and Friday..7 A. M.  
Evening Prayer, Wednesday ..... 8 P. M.  
Evening Prayer, Friday and Saturday...5 P. M.

## Holy Days

Holy Eucharist ..... 7 A. M.  
Evening Prayer ..... 5 P. M.

## Calendar

February 2.....Purification B. V. M.  
" 3.....Septuagesima.  
" 10.....Sexagesima.  
" 17.....Quinquagesima.  
" 20.....Ash Wednesday.  
" 24.....{ I Sunday in Lent.  
" { S. Matthias.  
" 27.....Ember Day.

## Register

## Buried

9th January, 1901,  
Christiana Tomlinson.  
26th January, 1901,  
Annette Griffin Springthorpe.

## Notes.

CAKE and Candy Sale, Saturday 16th, February, from 3 to 5 P. M. in the Parish Building.

REGULAR meeting of St. Nicholas' Guild, February 5th. A full attendance is requested. Election of officers and other business.

TWENTY-FIVE good sized, new Prayer Books, and ten large ones have been donated to the Parish by the Female P. E. Prayer Book Society, through the kindness of Mrs. Gilbert Newhall Many thanks!

## Lent.

Special notice of Services during Lent will be given out in due time,—also mite boxes.

## Oyster Supper.

As a climax to their efforts of the past year in aiding in the Sunday School Entertainments, the following sat down to an Oyster Supper, on Tuesday Evening January 8th, in the Parish Building: The Rev. H. R. Gummey, Messrs. T. C. Clark, J. T. Young, J. Walter Tobin, William H. Moore Edward Moore, G. W. Braithwaite, George Staniforth, Edward H. Asbury, W. H. Blake, Robert Stewart, Robert Comber, Lyman Tremain, George Hutchby, James Dick, Edward Christ and G. Elmer Tobin

## Something New.

On the evening of Thursday, the 14th of February, there will be a special Parish Meeting held in the big Sunday School Room, under the management of the Rector's Bible Class. Every one is invited who has any interest in the welfare of the Parish. Music and refreshments. No charge for admission. The Evening will be a pleasant one. Do not fail to come.

## Why I make the Sign of the Cross.

You ask me why I make the sign of the Cross?

I answer you that as the first official act of the Church, after by Baptism I had entered her Fold, was to make upon my forehead the sign of the Cross, and as I am continually reminded to look back upon my Baptism, its privileges and responsibilities, I cannot but think that the Church meant me to go on with the practice she there taught me. So I make the sign of the Cross when I am tempted, to remind myself of Him, who by the power of the Cross, overcame the tempter. I make it when I begin my prayers, as a recognition that all prayer gains its efficacy through the Crucified. I make it when I am absolved in token that my pardon was sealed upon the Cross. I make it at the benediction—because from those dear hands outstretched upon the Cross all blessings come. I make it at the words "life everlasting" in the Creed, because I desire to profess my belief that by the Cross life everlasting was won, and that it is only by bearing the Cross that I can enter into life everlasting.

I cannot think it wrong or unnecessary, since, as far back as the days of Tertullian I am told it was the universal practice of all Christians.



## THE VOICE

### Church of St. John the Baptist.

Published monthly under the auspices of the  
St. Nicholas Guild.

#### Editorial Committee

The Rector.

John H. Hillyer, J. Walter Tobin,  
G. Elmer Tobin, John T. Young and Edward N. Moore.  
Subscriptions 50 cents per year in advance. The Sexton  
will supply all worshippers (with or without subscription  
money) on the first Sunday in each month.  
Advertising rates furnished on application.  
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addressed to J. Walter Tobin, 59 Wister Street.

#### The Easter Offering.

\$700      \$700      \$700

Would it not be a glorious thing to see all the floating debt of the Parish wiped out? \$700 is not an enormous sum either. We can do it *easily if we wish to*. That means that you, and I, and everybody must do their *honest* share—be that share large or small. If *everyone* in the Parish would, for once, give their proportion, fairly and squarely, as in the sight of God, we would have enough and some to spare for repairs to the fabric of the Church.

Some people, *thank God*, do their part *well*. Let all the rest who have shirked their duty hitherto resolve to follow their good example.

#### In Memoriam.

WILLIAM GEORGE GIBBS.

On Sunday evening, the 20th of January, a goodly delegation of the Lodge of Odd Fellows of which our late Sexton was a member, attended service at St. John's and the Rector preached (from Rev. ii, part of verse 10: "Be thou faithful unto death; and I will give thee a crown of life") a memorial sermon at their request.

At the regular quarterly meeting of the Vestry of the Church of St. John the Baptist, held on Wednesday evening the 9th of January, it was resolved to place on the minutes the following:

*Whereas*: It has pleased Almighty God, to remove, by death, from our midst, WILLIAM GEORGE GIBBS, for six years Sexton of this Parish; an upright Christian man, most faithful and efficient in the discharge of his duties:

*Resolved*, That we do hereby express our regret and sorrow at his loss, and tender to his family our sincere sympathy in their bereavement.

*Resolved*, That this resolution be printed in THE VOICE.

THE following was communicated to the Rector by Wm. B. Kurtz, Esq.:

"At a meeting of the Board of Governors of the Germantown Cricket Club, held January 14th, 1901, the Secretary of the Club was authorized to prepare and place upon the Bulletin Board, a subscription paper for the relief of the family of the late George Gibbs, a faithful and respected employee of the Club."

#### The Rev. Joseph Wood, Jr., B. D.

On the resignation of the Rev. Mr. Nelson, the Rectorship became vacant on St. John Baptist Day—June 24th, 1882

The Rev. Joseph Wood, Jr., who had freely given his services as Assistant to the Rector for nearly six years, by invitation and request of the Wardens and Vestrymen assumed the charge of the Parish.

Until Advent Sunday following, Mr. Wood, whose time was largely taken up with affairs of Corporations, in which he was interested financially and personally as an officer, was able to keep up all the services of the Church, and as priest and pastor, minister to the people of the Parish. The Congregation, disposed to be despondent on the retirement of Mr. Nelson, were encouraged and awakened to new life and energy. The first sermon, on the text "Why should the work cease?" proved to be a trumpet call to renewed faith and sense of duty.

Besides planning the financial affairs on a thorough systematic basis, and looking toward making needed improvements, it was determined first of all to remove an indebtedness of \$300, which remained as an obstacle to Church work. This effort met with success and was fully accomplished on Thanksgiving Day of 1882.

In the management and editorship of THE VOICE, Mr. Wood succeeded its founder, and performed the duties connected therewith, and also during the whole period of the subsequent Rectorship of the Rev. Charles H. Hibbard.

In THE VOICE of December, 1882, the Editor gives expression to the delight which filled many hearts, in these words—"What we have long desired has been to have a *free Gospel* in a *free Church*, sustained by the *free will offerings* of the people. So long as we were in *Debt* we were in *bondage* and *not free*.

But to-day we may proclaim to the world, *we are free*. Yes! *Free from Debt*.

It was a happy thought that before entering upon the Advent Season under the leadership of our new Rector, we should remove from before him one of the greatest obstacles to real progress in Church work. Earnestly did we pray on the last Sunday of the Trinity Season, that the Lord might "Stir up the wills of his faithful people; that they plenteously bringing forth the fruit of good works, might by Him be plenteously rewarded." Surely that prayer was answered. How were we all stirred up in heart and mind and will during the week?

How did we rejoice and bring forth the fruit of good works when we came together on *Thanksgiving Day* and laid our offerings on the Altar? That was indeed our Declaration of Independence. Beloved now that we are free, let us *remain free*. This we can hope to be so long as we seek our freedom in Christ and do our best to sustain His work for the souls of men by our free will offerings in His Church.

It may here be noted that no change in financial plan or policy disturbed the freedom attained, in the after years of Mr. Wood's ministrations in the Parish.

The Rev. Mr. Hibbard was duly called to the Rectorship. After some delay and hesitation, he accepted the call on assurance of Mr. Wood's hearty co-operation and assistance in the work. He entered on his duties at Advent, 1882.

On December 2d of that year the Wardens and Vestrymen of the Parish, at a meeting unanimously adopted the following:

"*Resolved*, That the Vestry desire to express to Mr. Wood their deep appreciation of, and hearty thanks for his untiring and devoted services on behalf of our Church. We feel that it is entirely owing to his constant labors, that we stand where we do to-day, and we pray the good God, that he may long be spared to aid us in the future as he had done so faithfully in the past."

For nine years more Mr. Wood continued to aid and assist the Rector. He took part in all the services of the Church and full charge of the Sunday School. He also preached at times, particularly during the Rector's vacations or illness or absence from any cause. After the death of Mr. James he took charge of the financial matters of the Parish, keeping a full and correct set of books of account, co-operating with the Accounting Warden and conducting its affairs on strictly business principles and according to the best methods.

Mr. Hibbard, just before beginning the second year of his Rectorship, suggested and

advised with Mr. Wood in regard to the erection of a Parish building. In response a substantial offering was given by Mr. Wood, which was at once duplicated by the Rector. Thus encouraged, the project was brought to the attention of the people of the Parish in an editorial of THE VOICE, the Vestry having in the meantime voted to erect a building in memory of Mrs. Mary B. Henson, deceased, who for many years had been a faithful and unwearied friend of the Parish.

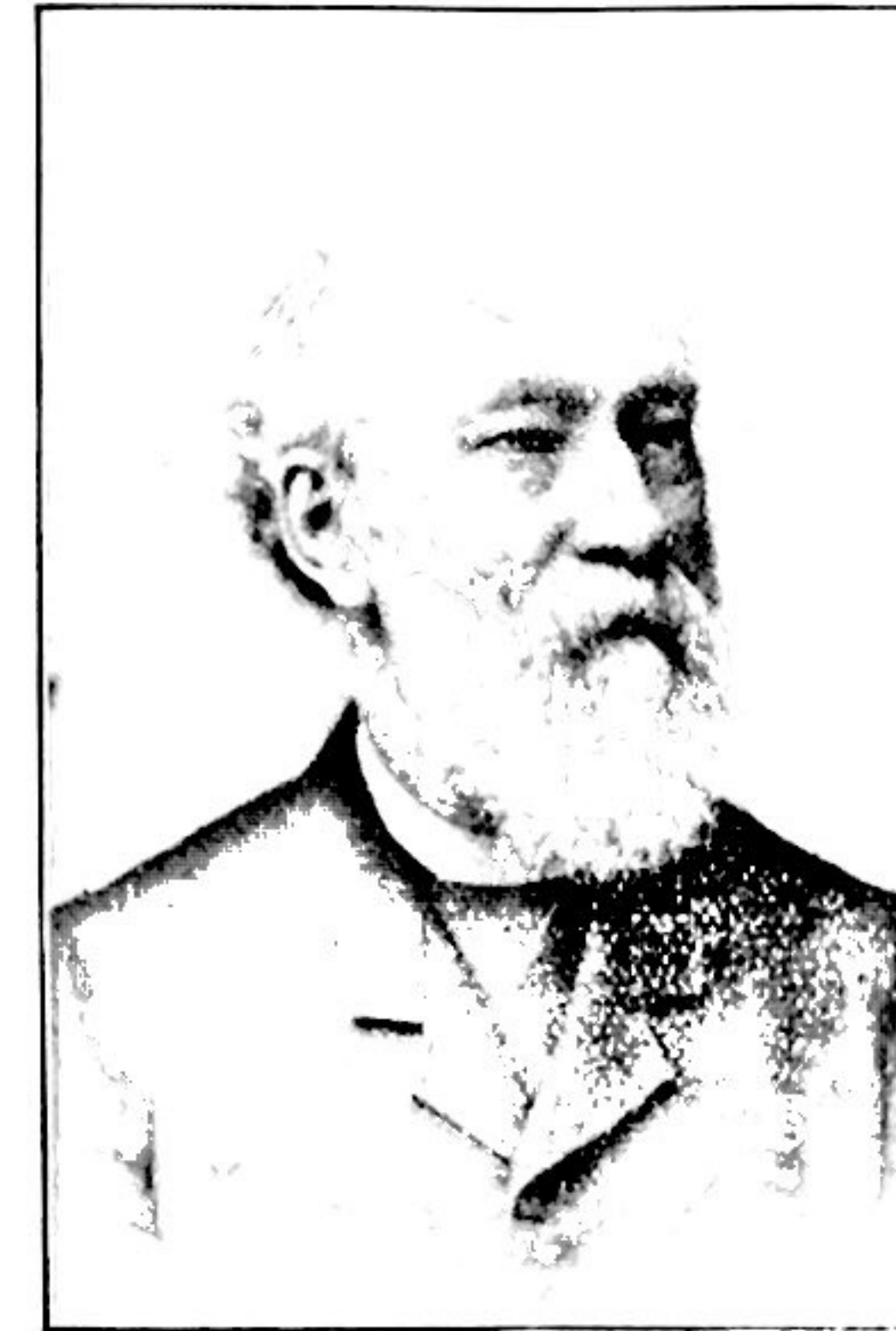
In this, as in all other matters for the improvement and extension of Church Work, Mr. Wood was interested, he aided and co-operated with the Rector. When Mr. Hibbard, in

April, 1891, tendered his resignation to take effect June 1st, following, Mr. Wood also signified that he would vacate the office of Assistant on the same date.

With this unexpected and double surprise to the Congregation, it was quite natural that questions should be asked. Mr. Wood, speaking for himself, stated "The Reason Why," in the May number of THE VOICE, as follows:

"The Rev. Joseph Wood, Jr., for a number of years Assistant Minister of this Parish, having tendered his resignation to the Vestry, desires to give answer to the enquiry, "Why?"

"The Rectorship of the Parish, as we have all learned with regret, is soon to be vacant by reason of the resignation of the Rev. Mr. Hibbard to accept a call to St. Mary's Parish, Burlington, N. J. As the By-Laws under the Charter of our Parish provide that the election of an Assistant Minister must be the joint action of both the Vestry and the Rector, and that no one can act or officiate as such without the approval of the Rector, it will be seen at once that the tenure of office of the Assistant must necessarily terminate with that of the Rector. The course pursued by the Assistant was the logical result of the circumstances, and the law governing the case. It allows the Vestry the



The Rev. Joseph Wood, Jr., B. D.



freedom of choice in the selection of some one to take the charge and spiritual oversight of the Parish during the vacancy in the Rectorship and leaves the way open, without embarrassment, for a new Rector, who is entitled to freedom of choice in regard to his Assistant, should he desire one. If the law of the Parish, following the analogy of the Canons of the General Church (where the Assistant Bishop succeeds to the office of the Bishop) provided for a like succession in the Rectorship, there might be avoided at times many of the serious difficulties, delays and dangers that befall a Parish on the occasion of a vacancy. But we are under a law to obey it, and it would be inconsistent with the Christian Profession and the dignity of the Priesthood for the Assistant Minister to have pursued a different course, however opposed it might be to his own personal feelings and desires, and the kind expressions of his many friends, both inside and outside the Parish."

Previous to the termination of his work, Mr. Wood was asked by the Vestry to again take charge of the Parish until a Rector was called. This he respectfully declined and on May 26th, 1891, the Vestry, by unanimous vote, adopted the following:

"Resolved, That in the name and in behalf of the members of the Parish, we extend to the Rev. Joseph Wood, Jr., our hearty thanks and deep gratitude, for the kind, faithful and loyal service rendered by him, during the long period he has been the Assistant Minister of this Parish, which has been entirely a free will offering, and a service of love and devotion to the Church, and which have aided to a great extent in placing our Parish in its present prosperous condition."

It might also be noted at this point that so far as the temporalities of the Parish were concerned, its prosperous condition was in the fact that with the exception of the original ground rent, there was no indebtedness of the Parish, and there were cash balances in the treasuries of the Church and Sunday School.

Mr. Wood brought to St. John's the ripe experience of an active and successful ministry in the Dioceses of Wisconsin, Michigan and Missouri, where his work was of a leading character.

Born and educated in Philadelphia, he was trained for the legal profession, pursuing his studies in the offices of eminent lawyers, supplemented by a course of two years in the law department of the University of Pennsylvania. Without intending to practice he was admitted to the Bar in Wisconsin, soon after he had entered on his studies for the Ministry in the Theological Seminary at Nashotah. On graduation he received the degree of Bachelor of Divinity, and was ordained Deacon by the Rt. Rev. Jackson Kemper, D. D., on Trinity Sunday, 1862. He served the one year of his Deaconate in St. Matthew's Church, Kenosha, Wis., with the Rev. Hugh Miller Thompson (now Bishop of Mississippi) who was then

Rector of the Parish and Professor of Ecclesiastical History at Nashotah.

On the following Trinity Sunday, 1863, Mr. Wood was advanced to the Priesthood at Nashotah by Bishop Kemper, and became Rector of St. Mark's Church, Coldwater, Mich. It was here he found his help-mate, and was happily married by the Bishop of the Diocese in the presence of a congregation that filled the Church, the sanctuary being adorned with plants and flowers, and the pathway thereto strewn with apple blossoms.

In the fall of 1865 he accepted a call to St. Luke's Church (now St. Mary's), Kansas City, Mo. After serving one year as Rector and Missionary in that interesting and promising field, he was called to the charge of Christ Church, Janesville, Wis. This rectorship extended over a period of six years, in connection with which work he took charge of the Mission at Sharon. He was the first Secretary of the Janesville Convocation and formulated a plan for the organization of Missions. This plan, with slight change, was adopted by the Convention of the Diocese and incorporated into its Canons. It has been since generally adopted by the Church in most, if not all the Dioceses and Missionary jurisdictions in the United States. In the Convention Mr. Wood took an active part, honored by the Bishops, in his appointment on the Committee of Canons, and assignment to other special and important work.

From Janesville Mr. Wood was called to the Rectorship of St. Paul's Church, Lansing, Mich., and entered on his labors January, 1873. For two years and a half he served the Parish, adding largely to its membership and communicants, and superintending the building of a new and handsome Church edifice. In Diocesan affairs he was assigned to special work, and was honored by appointment in Convention to the Chairmanship of the Committee on Canons.

Located at the seat of the State government, Mr. Wood shared with other ministers of the City, the duties of Chaplain in the Legislature. He was able to exercise such influence as to secure the needed legislation for the civil incorporation of parishes in the Church, and was instrumental in defeating a project to tax all Church property.

At Easter, 1875, the resignation of Mr. Wood's Rectorship at Lansing took effect when he returned to Philadelphia and engaged in several business enterprises, at the same time officiating as opportunity offered, in the Church. The following year he purchased a home in Germantown and regarding St. John's Parish as most needing his services and support, gladly connected himself with it as Assistant to the Rector.

Since leaving St. John's Mr. Wood has been Assistant at the Church of the Incarnation, Philadelphia, and Missionary in Bucks County. He is now, and for several years past has been minister in charge of St. Andrew's Church, Yardley and St. James' Mission, Eden. He is also Secretary of the Convocation of Germantown and resides in Germantown.

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**SURPLUS, - \$1,000,000**

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Germantown

# THE VOICE

"Prepare ye the way of the Lord. Make His paths straight"

VOL. XXXIX

SUMMER, 1920

No. 10

## CHURCH OF S. JOHN THE BAPTIST

Germantown Ave. and Seymour St.

*Rector*

REV. FRANCIS M. WETHERILL, M. A.  
3734 Walnut St. Phone: Preston 2126

All sittings are free. Systematic envelopes, upon which the support of this parish depends, may be secured from Mr. Jos. A. Haines, Secretary of the Vestry, or from the Rector.

*Business Manager*

C. W. EDWARD CRAVEN

Subscriptions of 50 cents a year and business communications should be sent to C. W. Edward Craven, 22 E. Clapier street. News items are solicited before the 25th of each month.

*Sexton*

EDWARD CRAWFORD  
101 East Seymour Street

### Public Worship

SUNDAYS—

Holy Communion . . . . . 7.30 A. M.  
Holy Communion . . . . . 10.30 A. M.  
(the first and third Sundays)  
Morning Prayer, Second and Fourth Sundays  
Evening Prayer and Sermon . . . 7.30 P. M.  
Sunday School . . . . . 9.30 A. M.  
EVENING PRAYER—Wednesday . . 8.00 P. M.  
HOLY DAYS (except Saturdays) . . 9.30 A. M.

### Societies

S. JOHN'S GUILD—Third Monday, 8 P. M.  
MEN'S CLUB—Second Friday, 8 P. M.  
S. FAITH'S GUILD FOR GIRLS—First and third  
Tuesdays, 8 P. M.  
ALTAR SOCIETY—Last Thursday, 2.30 P. M.  
WOMAN'S AUXILIARY—First Wednesday, 3  
P. M.  
BOY SCOUTS—Fridays, 7.30 P. M.

### WELCOME!

This is our Father's House. You are at home. In the name of the Lord Jesus Christ we extend to you our christian fellowship, in the hope you may find in this

place true communion with God and the blessing your heart seeks.

Strangers and visitors will be shown prompt and courteous service by the Usher at the door. He will take you to a seat if you desire; but every seat is free, and we like people to make themselves at home, especially urging all to sit near the front. However sit anywhere you like, come and go during anytime of the service according to your time and convenience and engagements. Newcomers are invited to hand their names and addresses to the minister after public worship, or to place them on the offering plate. The Rector is in the office Wednesday evenings before service for private consultation.

### SOCIAL SERVICE

Report any unsanitary, immoral or defective public utility in the neighborhood to the minister.

Those unable to obtain a vacation for every one in the household this summer will be provided for until our means are exhausted.

Fresh milk and ice will be given to sick infants during the hot days for any family in the Sunday School unable to provide the same.

A second story front is for rent, quite near the church.

The alms box near the door is for the relief of the poor.

Does any one know of a good woman to give unprofessional nursing in emergency gratis?

### OUTINGS

The Parish Excursion on the Delaware will be July 23d. Mr. Carlisle of 31 East Seymour St., can give information. Tickets may be secured from the Men's Club. Let us take not less than 400 people. The cost for this jolly, cool ride is only 55c. The benefit amounts to about 40%.

June 26th is set for the Sunday School



Picnic to Valley Forge by motors. Our capacity is limited. See that your child speaks to the Teacher about this, so that no one will be left.

The Lower School Picnic will be on June 12th, starting from the church at 2 P. M.

The Choir is arranging to go to Audubon, Pa., the last Saturday of July. Visitors will be transported from Jeffersonville tavern (dry).

#### D. V. B. S.

The Daily Vacation Bible School should open at 9.30 A. M., July 1st, and continue six weeks. Who will volunteer to teach one or more days a week from 9.30 until noon. It is great fun and very beneficial for all concerned. Teacher Training commences June 28th, lasts three days, at the church at 17th and Sansom Sts. Young women and girls are fitted to turn idle days, idle children and idle space into vast work for the Master.

#### CURRENT EVENTS

Men are invited to see an exhibition of glass blowing June 11th, 8 P. M. An expert will entertain us. Rectory B. & L. is \$4 now. Let us stop at \$5. Who cares a little?

The Sunday School will take a recess during July and August and resume September the 12th.

Holy Communion will be celebrated on June 11th, 24th and 29th, and September 21st and 29th at 9.30 A. M.

The Periodical Box overflowed the first week of its existence. Keep up the good work! Papers or magazines of any kind can be used by the ton. The prices are still going up for that which is not sent to the charitable places.

Mr. Frederick R. Davis' Musicales! Everyone said the management was as perfect as the talent, and two hundred persons were well repaid. His many friends warmly congratulated our Organist. Others will be wise to put him in charge of their boys.

The fact that anyone can say he or she were married in this parish is a guarantee before the world they are people of good standing, married before duly accredited witnesses, without evasion of any law, reverently, discreetly and in the fear of God.

At 3 P. M. the Bread and Cake Sale will be opened, Sept. 4th. Come make this a success, so that we can start to pay our coal bill. Everyone remarks how good our things are. Don't forget to take some of our cake or bread home the first Saturday in Sept. please. It is real good, fresh, home made! The ladies are extremely kind hearted in giving us of their time and means this way.

The Advancement Society paid \$220 on our B. & L. \$248 remain unpaid.

#### RELIGION IN SUMMER

Recollect never more than 8% of the parish are on vacation at one time. Therefore our congregation should be 92% perfect in attendance. The church is cozy in winter, cool in summer. The choir men come, why should not you Mr. Shirtsleeves. Mr. Davis certainly ought to have an electric fan. He works. The rest of us enjoy the hour's peace and rest and prayer. Bring guests over to church. If they are the right kind they will assist you to keep up with your church, and when with them we will reciprocate, bring back ideas, and be broader. Never stay away because of company. On the "days off" read some deeper, worth while book about the church and the Bible, the Ministry or religion, or religious biography. May God be with us going out and coming in, and give us strength to persevere in holiness far and near this summer.

#### SOCIETIES

Note the Boy Scout meetings on Fridays at 7.30 P. M. Our Scoutmaster lives at 141 Manheim St.

The Woman's Auxilliary have elected a new Secretary. Her address is 4905 Morris St.

S. Faith's Guild, after a most successful and praiseworthy season, concluded their meetings June 1st.

S. John's Guild men entertain the ladies June 21st. Gentlemen and their wives are invited. We always have a nice time.

The Vestry meet next on July 14th. Owing to their management, help about repairs and improvements freely given, and the liberal disposition of our people we are without a deficit and believe the forethought of our parishioners will carry us through the summer.

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# THE VOICE

*"Prepare ye the way of the Lord. Make His paths straight"*

VOL. XL

MARCH, 1921

No. 6



## Church of St. John the Baptist

Main and Seymour Streets, Germantown, Pa.

ALL WELCOME

Regardless of Previous Religious Experience or Affiliation

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REV. FRANCIS M. WETHERILL, M. A.

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Accounting Warden, MR. HENRY F. DARBY

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AND ITS VICINITY

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## CHURCH OF S. JOHN THE BAPTIST

Germantown Ave. and Seymour St.

*Rector*

REV. FRANCIS M. WETHERILL, M. A.  
3734 Walnut St. Phone: Preston 2126J

All sittings are free. Systematic envelopes, upon which the support of this parish depends, may be secured from Mr. Jos. A. Haines, Secretary of the Vestry, 4939 Royal Street.

Subscriptions of \$1.00 a year and business communications should be sent to 5001 Germantown Avenue. News items are solicited before the 25th of each month.

*Sexton*

EDWARD CRAWFORD  
101 East Seymour Street

### Public Worship

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Holy Communion . . . . . 10.30 A. M.  
(the first and third Sundays)

Morning Prayer on other Sundays

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Sunday School . . . . . 9.30 A. M.

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MEN'S CLUB—Second Friday, 8 P. M.

S. FAITH'S GUILD FOR GIRLS—First and third Tuesdays, 8 P. M.

ALTAR SOCIETY—Last Thursday, 3 P. M.

WOMAN'S AUXILIARY—Second Thursday, 2.30 P. M.

BOY SCOUTS—Fridays, 7.30 P. M.

### REPORT OF MEN'S CLUB FOR 1920

*Receipts*

Total cash . . . . . \$128.67

To Whosoever Gospel Mission . . . \$ 5.00

To Church for Flooring . . . . . 50.00

Cash for B. & L. Rectory Fund, exclusive of above amount . . . . \$ 41.18

Respectfully submitted,

J. W. HAINES, Treasurer.

February 11, 1921.

### NOTICES

A. Baptisms.

The rubric says:

"The Minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday after their birth."

Baptism is administered on any Sunday at noon, but notice must be given on blanks provided at the door for that purpose.

B. Visitation of the Sick:

"When any person is sick, notice shall be given thereof to the Minister of the Parish."

On due notice being given, the Rector is always ready to visit those who are in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as by reason of sickness are prevented from coming to Church.

C. Appointments with Mr. Wetherill:

(1) The Rector should always be consulted before arrangements are made for baptisms, marriages or funerals or socials.

(2) The Rector and Wardens can be seen after any church service, by those who desire to consult in regard to spiritual matters or church work, and will be glad to respond at any time to requests.

(3) Send prompt notice of changes of residence.

(4) Those who wish to become members of the Parish are asked to send their names and addresses to the Rector, when they will be promptly called upon.

D. Special Appointments:

(1) Mr. Wetherill will be glad to be of service to any one in any way possible.

(2) Up to noon he can generally be found at home and can be reached by telephone, Preston 2126 J.

Wednesday evenings he is in the office for private consultation—in turn.

E. You may sit anywhere you like and are most welcome forward.

### LENTEN PREACHERS

March 9th, Rev. Mr. Ogle, Christ Church.

March 16th, Rev. Mr. Brown, Torresdale.

March 23rd, Scoutmaster Coates.



## THE RECTOR'S LETTER

My Dear People:

I just want to speak of one thing—visiting. The biggest thing you can do is to go and call on some one who is not attending S. John's services regularly, and use your influence to get them to do so.

Oh, I know that you have no time for it, and that it seems so difficult to put other things aside. It is just because you do not realize how important this work is to God and the Church. I can realize that I am doing something for the Church when I give my money. I know that I am helping when I take a hammer and help with the repairs. I feel that I am of some service when I sing in an entertainment and make some money for God's purposes. When I sew for the Church, or bake, or help with the dinners and bazaars, there is a satisfaction in knowing I have done something. But visiting! How useless it seems! Just a waste of time!

You are making the greatest mistake of your Church life. The thing that God wants more than your money, more than your sewing, more than your efforts to help in any other way, is the dedication of yourself. He WANTS YOU. Your character means more to the Church than your wealth and your work. It is not by floors, or ornaments, or paint, or money that the Kingdom of God is built up, but by men and women. These things are necessary, and these material things help, and we are glad that we have people who realize the necessity of doing these things. They have worked hard, and we are thankful that they have done so much to make our Church attractive, comfortable and permanent. We are proud of the improvements that have been made.

But do not let us forget that the Church is made up of men and women; yes, and children, too. Unless we get them, we have nothing. They are the reason we are here.

WE CAN ONLY GET THEM BY PERSONAL WORK. We can only tell them how much we want them by going to them, and inviting them to come. Let us, give to the service of God—give to His service the consecrated heart and speech and mind.

YOU ARE DOING MORE FOR GOD IF YOU BRING A LITTLE CHILD TO SUNDAY SCHOOL, OR A MAN OR WOMAN TO CHURCH, THAN ANYTHING ELSE YOU COULD DO.

To be practical. Can you not call upon at least two families each week, and invite them to Church? If you cannot, then call on one. You can do that. Try to interest them in the real things. Don't talk of the weather, or the high cost of living, but of the high cost of living without Christ. In other words, tell them there is a place wait-

ing for them in their Father's house, and that they can help the building up of the Kingdom of God. If they are self-satisfied, happy and contented, tell them they should help pass along the good things to others, through the Church. If they are dissatisfied with everything, tell them the only way to make the world, and the government, and the city better is to join with the people who are doing that work in the Church.

You will find that the average man believes in the Church. Tell him to be consistent, and come to Church. Tell him that the Church of Christ has never failed from neglect of men, but many a man has failed from neglect of Christ and the Church. Tell him what the Church means to you, how it has helped you, and how you found the Saviour here. Show your interest in him. That is showing the love of God in you.

Will you do this? I know you will. It means success for the loving power of the Saviour working through the hearts of men. And that is the Church.

God be with you, and help you to carry the message that the Lord came to bring, and is risen to impress in our hearts and lives.

Faithfully your friend and Rector,  
FRANCIS M. WETHERILL.

The Parish House is open every evening. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Communicants coming into the Parish, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office for the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Rector is always ready and desirous to visit such and to administer the Holy Communion if necessary.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Rector should always be consulted before arrangements are made for marriages or funerals at which he is expected to officiate. He can be seen after any Church service, by those who desire to consult him or at any hour of any day at the Parish House by anybody on any errand by appointment, Wednesday, P. M. especially.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailing lists with accuracy.

## CURRENT EVENTS

The Men's Club plan a Minstrel Show for the first Friday in April. Get tickets from Ray Haines and help sell some. We want a crowd!

Mr. John B. Shackleton, of the Scott Paper Co., ought to attract all the men.

On March 11th they will give an illustrated lecture on the paper business, its origin, uses, and general features of this international industry.

Hand Mr. Young a little something for the Rectory Fund when you have some loose change to spare.

Be sure and not forget to put down in your diary the Embalming of Ebenezer for April the First! Bring Her along too!

Have you spoken to any of the Vestry about what they intend doing in the Nation Wide Campaign? Speak! Don't be afraid to jack them up.

Through the gratuity of one of our men who shares his bonus with us we are enabled to purchase a school room clock in order to assist the Teachers and the night entertainments.

We are happy to welcome three more new communicant members this month.

Mothers' Meeting assembles in the Parish House now on Wednesdays at three o'clock. All mothers with young children are cordially invited.

Now that the weather is becoming milder we expect the Sunday Nursery will be a real benefit to young women who have heretofore been detained at home. Mrs. Goodwin is a capable nurse, of tried ability, in whom the mothers may have the utmost confidence. As to any details see Mrs. James Bower, 210 Shedaker St., who is in charge.

Choir Boys are competing for the Cross again this year. It is awarded for regular attendance, conduct and improvement in voice culture. Nothing but the very highest praise has been given to those soloists who have rendered sacred selections. They have assisted in attracting many to our public worship.

We note the enlarged issues of the "Voice." Kindly mention the paper of S. John's when dealing with those who co-op-

erate with us, and with those whose advertising may be secured. Mr. Harry E. Bonham at the "B and B" Label Co., 70 West Chelton Ave., has kindly consented to act as Advertising Manager. Copy should be in before the 25th of the month. Acknowledgement is hereby made to seven new subscribers.

S. John's Guild has purchased another five tons of coal.

## EASTER

Celebrations of the Holy Communion 7.30 and 10.30 A. M.

Carol Service Easterday at 3 P. M. Presentation of Missionary Prizes and the Lenten Mite Box Offering. We anticipate the Sunday School through Mite Boxes and Cake Sales will double their offering this year and give not less than \$50; which is a great deal for them to do.

As has been the custom of our good people for many years past, we will all do our best to raise a sufficient sum to carry us through the lean period of the summer. It will require \$450 at least. Our life as a parish depends on this large amount. It means everyone must do the generous thing as they did last Christmas and Easter. For the sake of S. John's express your Easter gladness in this way—everyone!

The Three Hour Devotions will commence at twelve on Good Friday.

There will be a celebration of Holy Communion Maundy Thursday, 9.30 A. M.

Evening Prayer each day of Holy Week at 8 P. M., excepting Saturday.

Holy Baptism Easter Even at 4 P. M., Saturday the 26th.

## ACOLYTES' ORDER OF DUTY

First Sunday—Carl Brobson, John McNeil.

Second Sunday—Raymond McNeil, Wm. Wallis, C. Haines.

Third Sunday—George Arold, Russell Green.

Fourth Sunday—Harvey Crawford, Grover Bunner.

Fifth Sunday—William Haines, Carl Brobson.

Specials—Bunner, Brobson, Green, Arold.

## GRAWES

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## MISSIONS

Mrs. Pillsbury is still giving her Monday Evening lectures at 8 P. M. Our men and women are invited.

Our total gifts to Missionary objects totaled \$301. The Diocese expects of us \$402.22 during 1921. Hence our duplex envelopes have demonstrated their efficiency in collecting a larger offering than for many years past. They cost us something; and about an equivalent amount is apportioned to our endowment fund by the wise provision of our Vestry.

## PROGRESS

The Vestry passed a motion recently that all amounts in excess of \$100 held by any of our parochial organizations should be held in trust by the Accounting Warden until such time as they are needed. In this way our combined forces will afford the adding of interest and increase our annual income.

Mrs. Green, of 83 E. Seymour St., has handed \$40 proceeds to the church treasury from the Monday Evening Dancing Class. Hurrah for her! The Class will reopen March \$28.

Mr. Fergus Elliott, our representative to Convocation, attended the last special meeting and reported on the same.

Mr. John McNeil has been appointed Assistant Scoutmaster. Mr. Coates is going to be on the job, and needs some good fellows to help him.

The Wednesday Evening Bible Class will meet at 8 P. M. Come in Ladies.

Girls, have you talked with Miss Ella Neiler? She has plans for you. Stop and see her after Evening Prayer or on Tuesdays.

Mr. William Cumberland is Worshipful Master of S. John's Lodge A. F. & A. M. this year, and has nominated the Rector for the Germantown Chapter.

Ideas are taking shape for a big bazaar out of doors. See the heads of Men's Club and Guilds about it. It may be on May Day.

Renovating Ladies' and Gents' Hats  
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A man we knew and did business with died, leaving a widow and five children, the oldest aged eight. He left a house well mortgaged in a Building Association and no other property. He made no will but left his family to the tender mercies of the law and the will which it makes for those who are too thoughtless and careless of their "own" to provide by will for them.

## HOW DID HE PROVIDE FOR HIS OWN?

To his wife he left five small children, with the burden and care of their maintenance, support and education. He left her to carry the mortgage and pay the interest and the Building Association dues for all when he only trusted her with the ownership of one-third.

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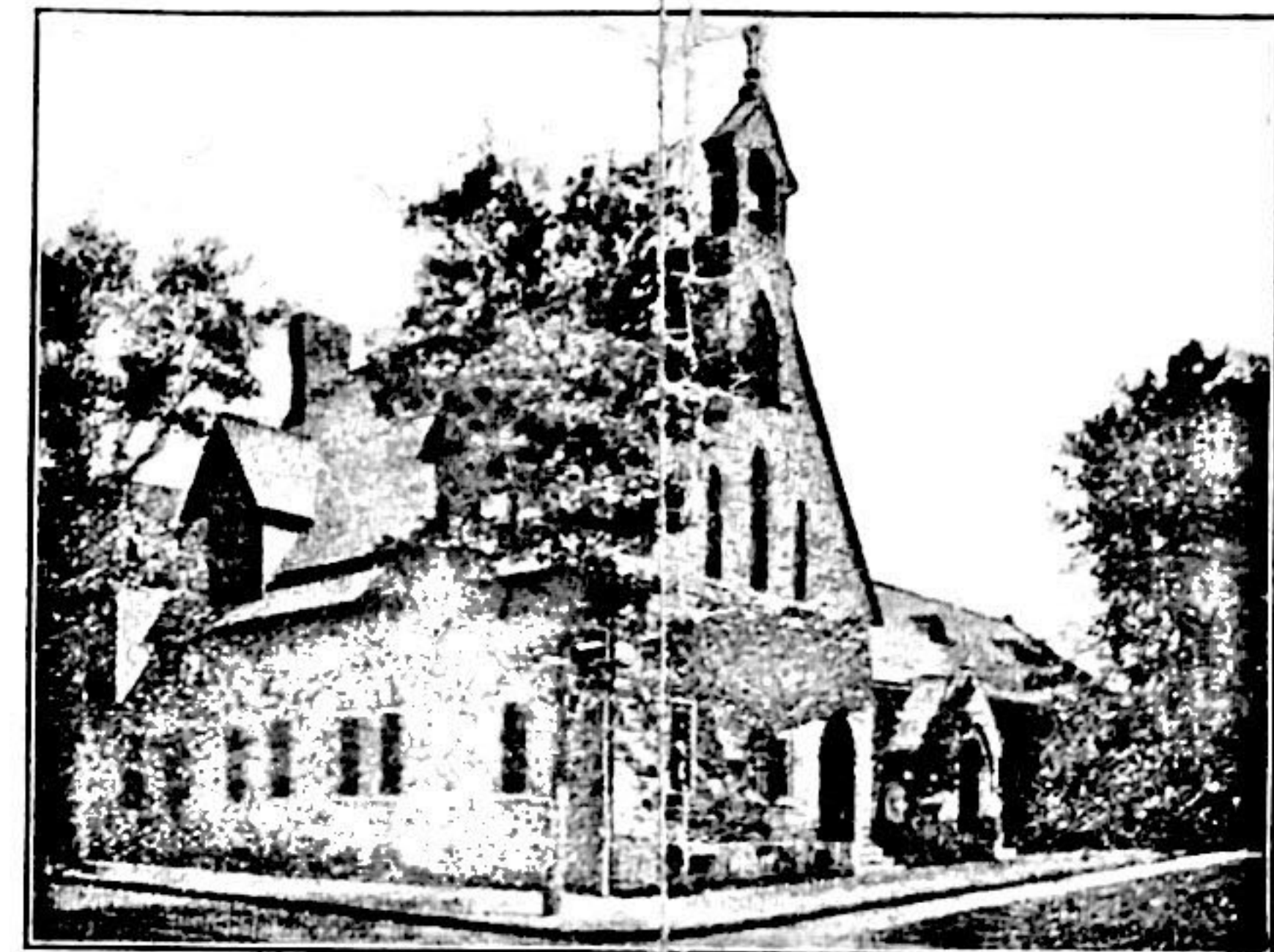
# THE VOICE

*"Prepare ye the way of the Lord. Make His paths straight"*

VOL. XLII

MAY, 1923

No. 9



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## RECEIPTS FOR APRIL

April 1st	
Easter offering .....	\$497.55
Parish envelopes .....	84.35
Missions .....	7.34
Rectory Fund .....	3.00
	<hr/> \$592.24
April 8th	
Plate contributions .....	\$2.79
Parish envelopes .....	57.52
Missions .....	2.75
Easter offering .....	21.00
	<hr/> 84.06
April 15th	
Plate contributions .....	\$10.27
Parish envelopes .....	31.85
Missions .....	3.80
	<hr/> 45.92
April 22nd	
Plate contributions .....	\$8.03
Parish envelopes .....	29.30
Missions .....	3.20
Rectory Fund .....	2.00
	<hr/> 42.53
April 29th	
Plate contributions .....	\$8.90
Parish envelopes .....	35.85
Missions .....	3.85
Rectory Fund .....	2.75
	<hr/> 51.35
Total for month .....	\$816.10
WALTER WOODCOCK, Acting Treasurer.	

## EASTER OFFERINGS

The Sunday School made a superb Lenten Offering of \$266. Of this \$93.22 was derived from Mite Boxes and cake and egg sales totaled \$172.78. Church donation of \$50 had previously been voted to the Vestry to be placed on the Altar. Another \$50 will be given to Missions and a hundred folding chairs will be purchased, we are happy to announce. These results come from much hard work, self-sacrifice and a vast amount of cheerful leadership among our beloved teachers.

The congregation's total gifts from all sources on Easter Day was \$643. It was requested by the Finance Committee that \$957 be raised so as to do a little something on reducing rectory mortgage and attend to sanitary and toilet arrangements. This improvement, therefore, cannot be done at present, although the requirement is urgent. Our committee will probably devise some other source of revenue or assistance to lower the mortgage a little.

Surely we should all be thankful to our heavenly Father that he has put into the hearts of our people to do as well as they did at Easter. It means that our holy cause and the joy of having a place of worship and spiritual refreshment may go on. What a pity each year should cause us anxiety.

It will be so no longer for now we know St. John's people will do their share per capita as well as other religious bodies. Could we average to give \$30 per year in our envelopes these trying times of special appeals to maintain our very existence would be overcome. There are very few who cannot afford to be as liberal as that. Yet we feel confident God has guided us through this emergency by faith and will still lead us on. All the joy in the world and in the Church is given to us by Him, and our members have made a sacrificial response by reason of which we may all take courage.

The Finance Committee are preparing a budget to show just what our resources and liabilities are. Here is the 1922 Budget or financial report. It may be suggestive as to what sums have to be raised for 1923.

## FINANCIAL REPORT

Receipts	
Balance January 1, 1921 .....	\$661.66
Offerings .....	3,863.04
Parish organizations .....	445.10
Interest .....	16.51
Building and Loan .....	266.00
Capital account .....	1,386.53
Total .....	<hr/> \$6,638.84
Expenditures	
Parochial purposes:	
*Salaries (except choir) .....	\$2,052.02
Clergy pension .....	6.50
Interest .....	240.00
Other current expenses .....	1,471.25
Total for assessment .....	<hr/> \$3,769.77
The poor .....	25.53
Other parochial .....	50.00
Total .....	<hr/> \$3,845.30
Endowment addition .....	\$62.49
Property betterment .....	1,168.24
Total parochial .....	<hr/> \$5,076.03
Canonical funds .....	134.36
Nation-Wide Campaign .....	195.37
Other designated objects .....	547.57
Total disbursements .....	<hr/> \$5,953.33
Balance December 31 .....	677.01
*Add Sustentation Fund \$51.39.	
Parish organizations raised \$979.44, \$376.80 included above. Property: Value, \$45,000. Insurance, \$3000. Indebtedness: Funded, \$5000. Endowments: Parish support, \$180.19.	

Total parochial .....

Total disbursements .....

Balance December 31 .....

The congregation elected Mr. George W. Arold, Jr., to serve on the Vestry as a new member. Mr. Arold also has very kindly consented to teach one of the boys' classes. It is a pleasure to have Mrs. Bertram C. Schmitt in the Sunday School and congregation.

## B. S. OF A., TROOP 267

We are now one year old as a regularly registered Troop. In the year past we have carried twenty-two boys on the roll. Owing to several transfers and removals we now possess fourteen actively registered scouts.

All the original enlistment are advanced to Second Class. The Troop Committee signed up for this ensuing year are Messrs. H. E. Bonham, Chairman; John Carlisle and D. T. McNeil. The aim of these gentlemen is to make 267 an "out of door" troop. There will be Saturday afternoon hikes and a summer camp. It would help us to have interested visitors on Friday evenings from the congregation, and young men are welcome to hike with us. "Come and enjoy it," they announce.

Any boy twelve years old may apply for membership. Talk to a scout. Find out from a St. John's scout about the greatest movement ever started for boys. At present we have an opening for Assistant Scoutmaster.

PAUL QUIMBY,  
Scoutmaster.

## HOW TO HELP

Endorse and repeat the above notice to parents. Make it known that we have a diligent scoutmaster who is popular among boys and in whom our people may place confidence. His self-sacrificing service is best compensated by active co-operation. Come out and boost! By helping the Scouts we help our congregation and spread our Christian influence among the homes of our vicinity. "A good turn daily" has benefited St. John's in countless ways on the part of these good scouts. They have done and are doing much for this parish. Surely from our congregation, Sunday School or Apex Club plenty of assistance is available. Make the troop even more effective is the appeal to our young men to train as assistants.

In this city many of the best leaders of the church are active in scouting. St. John's should have our best and most loyal members actively engaged with the Troop Committee and the troop itself, and the scoutmaster. Don't waste words telling what the boys ought to do. We know. Say what YOU will do!

From a Scout Report, District 8:

Troop 267. The Troop takes a hike every Saturday — weather permitting — exploring parts about City Line.

On Friday night we visited Troop 192, Wayne avenue, and had a real enjoyable time.

We are now preparing a comic play entitled, "The Last Rehearsal," to aid the coal fund of the Church, as we are indebted to the Church for supplying us with a real Troop meeting room and other generous donations given to us by the congregation.

The Scouts who are to be active in the play are Scout Carlisle, patrol leader; Scout Coupe, assistant patrol leader; Scout Voginety, Scout P. Quimby and Scout B. Quimby.

The Scouts who have been attending the past two meetings have been having the pleasure of telling about their Troop meetings to a brother scout who is at the present time in the Philadelphia Hospital for Contagious Diseases. Scout W. Bonham is the unfortunate scout who is in the hospital. His stay is being brightened by fellow scouts writing to him.

SCOUT COUPE,  
Reporter.

## RUMMAGE

The Altar Society Rummage will be held May the 12th, opening at ten o'clock. Our members and friends are urged to bring "any old thing" before nine o'clock any evening of the week of the Rummage, except Monday. The Parish House will be open also on Thursday and Friday afternoons from four to six p. m. We beg you to send all the used articles of all descriptions you may find about the house or shop. We can sell anything!

The treasurer says the Society is badly in need of money so that ought to spur our memories to lay aside things for the Rummage. Come to the Rummage yourself. What one person does not want many find useful elsewhere at a very greatly reduced price. It is most surprising how a great quantity of odds and ends will be turned into funds to support the blessed work of these ladies. They keep our choir vested, altar furnished and numerous other helpful and beautiful religious needs supplied.

The date—MAY 12TH.  
Place—Parish House.  
Goods received—Week previous.

## MOVIES MAY 9TH

St. Faith's Guild are having a first class moving picture show on the evening of May the 9th. Mrs. Gertrude Boyer, who has seen these films, says they are most entertaining and enjoyable. The Guild want a large crowd out to make this enterprise successful. A "silver offering" will be expected and those who attend will receive more for their money than any other place. The show commences at 8.15. If you want a good seat, come early, for we anticipate the room will be packed.

## TRUSTEES OF THE DIOCESE OF PENNSYLVANIA

St. John's Church—Ihling Fund  
Dear Mr. Wetherill:

In answer to your letter of the 21st instant, I beg to say that the \$2000 legacy left by Miss Ihling for the benefit of the above Church was invested on December



7th last in a mortgage which bears interest at the rate of 6 per cent., the interest being due June 5 and December 5.

Our payments of income to the beneficiaries under the various trusts in our hands are made quarterly, on January, April, July and October 1st. The first payment of income, therefore, on this fund will be made on July 1st next, assuming that the interest is paid when due. The first instalment of interest will represent interest on the mortgage from December 7 to June 5, that is to say, two days less than the full six months. After that, as long as this investment is retained, payments will be made on July 1 and January 1 of each year.

I should like to be advised whether this income is to be sent to you or whether you prefer to have it sent to your accounting warden. I do not think that we have any instructions in regard to this and will be glad of your advice on this subject.

Very truly yours,  
J. BARTON TOWNSEND,  
Treasurer of the Trustees.

#### SUBSCRIBE TO A CHURCH PAPER

Most of our laity, men and women, would not consider being without one or more newspapers to keep posted on state and national and world topics. How many are quite content to be in absolute ignorance of all matters, national or otherwise, affecting the growth and progress of the Church of God, to which we have pledged our allegiance?

The Voice is a periodical we should all subscribe to in this parish. It would be well if the Churchman, Church News, Witness, Living Church or some religious journal were found in our sitting rooms.

#### THINK IT OVER

One of our church homes for children reports that nearly one-third of its twenty-eight inmates for the past year are there because of the desertion of their fathers, and that back of the desertion often lies the fact of a hasty, ill-considered marriage.

One of our Philadelphia churches has nine

candidates for the ministry at present. Mothers would hide their sons when St. Bernard preached lest the Holy Ghost should move their boys to live such a life. Let it not be so any longer at St. John's. One must necessarily sacrifice some things for high ideals. Is not the church worth all the life God has given you, young man? Of course people may discourage you if you desire to go into the ministry. Are you man enough to stand up for your highest ideals? "Hardship will be your lot but trust in God will carry you through," as Pershing said.

#### OTHER GOOD NEWS

Mr. Darby has another grandson, the son of Mr. and Mrs. John C. Decker, born last month.

Mr. and Mrs. P. F. Hort announce the birth of a son on April 25th. The name: Philip F. Hort, Jr.

Miss Margaret F. Saile has returned to take up work in the Altar Society. She has been appointed Choir Mother, succeeding Mrs. G. K. Craven, who served faithfully for nine years. She will also receive donations of flowers for altar decoration. Her new address is 132 W. Cheltenham avenue.

Mr. Henry F. Darby has recovered sufficiently to be out a little while every clear day and has cheered his many friends by the prospect of his soon returning to the services.

The Biddle Bible Class Social Evening was worth while and those who do not come in on things our Bible Class do, miss much. Everyone enjoyed themselves and there was a team work and spontaneous service which made those who worked it up as well as the others have a thoroughly pleasant time. There is good fellowship in the Bible Class and instruction which we could all profit by hearing.

One of the classes in the Sunday School is adopting Bishop Remington's name as the name of their class. This missionary in eastern Oregon was a Philadelphia boy. His photo is shown on another page. Bishop Remington was sent from South Dakota to Oregon in 1922 by General Convention.

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